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EDITORIAL.

Sir Jadunath Sircar who visited Tanjore in quest of records likely to throw light on Mahratta History expressed his keen disappointment at the disinclination of private individuals to part with records of importance. He ascribed their incommunicativeness on this subject to wrong suspicion of the objects with which they were approached. We may at once say that while Sir Jadunath was right in condemning secretion of historical records of national importance, the individual concerned were also right in not lightly parting with their documents to individuals. We are sure that if a well-organised body say the Indian Historical Records Commission had gone about the task of collecting records for the purpose for which Sir Jadunath wanted them, there would have been no reluctance in any quarter to extend the heartiest co-operation.

We are here stressing the need for an organised effort in collecting documents which are still scattered over a vide area and which in many cases are perishing due to inattention. The position in our country is peculiar as regards this matter. A real history of India on a thorough and comprehensive basis is yet to be written. The scope and need for research in regard to the habits of the people as well as the local traditions and local history in every district is unlimited. Illumination on topics like these could be expected to proceed only from such documents and papers as are still available here and there. We may say that this is the case with Tanjore, the land-marks in whose history provide valuable chapters in the history of India.

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One who turns over the leaves of quaint manuscript works available in this library on medicine will find authority for the proposition of Dr. Guruswami Mudaliar that astrology has a place in the science of medicine and that knowledge of astrology is of value to the student of Indian medicine. In fact it will be found that many Ayurvedic doctors show a bias for astrological calculations in prescribing for their patients, a bias which is ridiculed by the ultra-rationlist doctors and patients. There is no doubt that the sceptics among allopathic doctors will at least

hesitate to scoff at. if not altogether accept the apparent superstitions in our indigenous system of medicine after the advice of Dr. Guruswami Mudaliar.

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In his address delivered at the first English Conference at Lucknow, Prof. Amaranath Jha dealt with a subject of great importance to all educated men in this country. The place of English in our scheme of things was discussed by him at great length and after referring to the illustrious men and women in our country who have distinguised themselves by their knowledge of and by their writings in. the language, he voiced a plea for the recognition of what he calls "Indian English." The following paragraph extracted from his speech will be found interesting. "I referred to the difficulties and irregularities of English, and may I in that respect venture to plead for the use, retention, and encouragement of Indian English? The Americans have a language of their own, so different from English that there is now "An Oxford Book of American Usage." Is there any reason why we need be ashamed of Indian English? Who is there in the United Provinces who will not understand a young man who has enjoyed a 'freeship' at college, and who says he going to join the 'teachery' profession and who after a few years says he is engaged in 'head mastery.'? Similarly why should we accept the English phrase 'mare's nest and object to "horse's egg," so familiar in the columns of *Amrita Bazar Patrika*? Why should we adhere to 'all this', when "this all" is the natural order suggested by the usuage of our own language? Why insist on 'yet' following 'though', when in Hindustani we use the equivalent of 'but'? I advocate the cultivation of these special qualities and characteristics."

It may be pointed out that at the end of the last war a new trend in English literature set in. The rise of Kipling and writers of his type heralded a new era in literature and in the outlook of Englishmen. There is no doubt that the end of this war will usher in a different movement in English literature wherever it exists. It can be safely asserted that "Indian English" like "American English" will then become a notable phenomenon of post-war reconstruction in this country.

Early Vedic Religion.

(*By a Vedantin*)

II

The question of the country where our pre-vedic ancestors dwelt when they practised the Asura religion is one of some interest. I shall therefore deal with it. Here again the materials available to me are only the Vedas. The Puranas do not, I believe, throw any light on this point. The indications in the Vedas are very few. But they are in my opinion enough to justify the inference that the country in question was one to the east of India. It was certainly not India. The Assyrian Empire did not, I believe, even when it was most extensive, embrace India. The first piece of evidence on this point is the story related in the first Anuvaka of the sixth kanda of Taittiriya samhita. It is to the effect that at a division of the directions, the Devas got the East as their share men getting the West. In accordance with the suggestion made in my previous paper regarding the interpretation to be placed on the word "Devas", I think that in this context the term applies to the extremely remote ancestors of the Vedic rishis as distinguished from the pitrs their less remote ancestors. If this interpretation of mine is to be accepted then it follows that the story related in figurative language suggests the inference that our remote ancestors lived in a country to the east of India or at least that the Vedic rishis had a tradition to that effect. The term "Devas" might also be interpreted to mean the Sun's rays—an interpretation which has the support of Yaska. According to him Visvedevas are the rays of the Sun. This was also the view of a school of Philosophers (I have no means of ascertaining who they were) as evidenced by the Brahma sutra "Jyotishi Bhavat". The sutra in question identifying the gods with light has been rejected by Badarayana whose view seems to have been that the gods were intelligent beings possessing all the qualifications for Brahmajijnasa. If in the story above quoted the word Devas is to be taken to mean the Sun's rays then of course, the story does not throw any light on the habitat of of our prevedic ancestors. The second piece of evidence is of the tell-tale words Purva and Prak. The primary meanings of those two words are *former* and *front.* When these words qualify the word *dik* or any of its equivalents, they mean the East. The East is called Purva dik or Prachi dik because, it was, I believe, the abode of our ancestors before their advent into India. The third piece of evidence is of the word "aparajita" with its secondary meaning of the north-eastern direction. In the 3rd Adhyaya 4th kanda of the Aitareya Brahmana the story is related that the Devas were defeated in the fights they had with the Asuras in all the four principal directions but that in their fight with them in the north-eastern direction, the Devas were not defeated and that therefore the North-East came to be termed "aparajita". I am not aware of any other reason why the north-east came to be called "aparajita". The devas of this story are, I think, our remote ancestors and the asuras the aborigines of India. The story is not to be lightly rejected. The word "aparajita" is tell-tale

like the words "purva" and "prak". Although this last piece of evidence does not point to the East as the habitat of our pre-vedic ancestors, taken along with other two pieces of evidence, it justifies the suggestion that our ancestors entered India from the north-east from a country to the east of India. I am alive to the improbability of any country to the east of India having formed a part of the Assyrian Empire at any time when India itself did not.

The question whether after their exodus from the country where they lived as subjects of Assyria, they lived in any other country before their advent to India has an important bearing on the question of the country where Vedic religion was born. The earliest divinities of Vedic religion Agni and Soma the cults of deified light and energy, were common to our ancestors and to the pre-Zarathustrian Parsis. Atharvan the first producer of fire by a mechanical process, and the developer of vedic religious rites and the first who offered the juice of the Soma creeper to the vedic deities at these rites and the Angirases, the race most intimately connected with the growth and development of Vedic religion and its rites are great names for both. Atharvan a proper name in the Vedas became atharvan a common name for the Parsis with the signification of fire-priest athar meaning fire. Vrtraghua an epithet meaning killer of enemies originally applied to Agni and Soma (the creeper) and afterwards pre-eminently to Indra as a proper name was also common to both our ancestors and the Parsis. As the materials available to me do not enable me to state what the country was where the above cults were born. I leave the matter there.

I shall begin my story of early Vedic Religion with the sloka "Agnir devo dvijatinam muninam hridi daivatam; Pratimasvaprabuddhanam sarvatra samadarsinam." The sloka (a quotation from a smrti) sums up the karma, yoga, bhakti and gnana paths of orthodox Hindu religion. The first half of the first foot of the sloka is the text on which my paper will be a commentary. The word "dvijatinam" in the sloka is in addition to its plain meaning, susceptible in my opinion of the less plain meaning of those whose only claim to "dvijatitvam" is their birth. This interpretation of the word "dvijatinam" has the support of the following sloka "Tapassrutam cha yonishchatrayam brahmana karakam, Tapassrutabhyam yo hinah jati brahmana eva saha," quoted by Patanjali in his commentary on Panini's sutra "najnn". (Meditation, learning and birth all go to make a Brahmin. He who has no tapas or srutam is a brahmin by birth only). On this interpretation of the word "dvijatinam" the word *Agnir devo* must be taken to mean Agnir eva devah (Agni is their only god) which again implies that these brahmins by birth alone are incapable of ascending to the higher religion of the *samadarsinam* of the sloka. Such persons come within the category of "ajnanam karma sanginam" to use the words of Sri Krishna in the Bhagavadgita. The word *pratima* in the sloka should also be construed to mean not merely what in ordinary paralance are called images but also those mental images, conceptions which the religious mind forms from

time to time of its divinity or divinities and endows them with namarupe to use the words of a well known upanishad. That this double interpretation of the words "dvijatinam" and "pratima" is not an unnecessary and irrelevant luxury in which I have indulged will be clear from the sequel. Agni in the above sloka includes all the Vedic gods. Agni is *upalakshnam* (to use a Sanskrit word) for all the vedic gods. Agni is the first of the Vedic gods. He gets the first offering at all Vedic rites. He is the principal deity of almost all vedic rites. Agni is indispensable to almost every orthodox vedic or smartha rite. In commenting on the first sentence in the Aitareya Brahmana "Agnir devanam avamah" (Agni is the first of the gods) Sayana quotes a rik beginning with the words "Agnir mukham prathame devatanam" (Agni is the face—the first of the devatas) and gives instances of Agni's precedence in all vedic rites. Agni is further the recipient and carrier of the offerings to the other gods. Vedic religion began with the deification of light and energy and the practice of rites believed to please them and obtain from them either this-worldly or the other-worldly benefit. I shall discuss the orthodox rationale of religion at a later stage. I shall also deal with the conception the practisers of Vedic rites had of svarga the other world when I deal with the Jyotishtoma—the rite at which offerings of the purified juice of the Soma creeper were offered to various deities—the rite the performance of which in the spring of every year is enjoined on every twice-born person—the rite the performance of which secures swarga for the performer. Agni, the Sun and the Moon with the appelation of Soma are the deities of light and energy—Soma the creeper and Indra are the deities of energy. Agni and the Sun are the divinities of the Agnihotra—the earliest and holiest of vedic rites. Agni and the dual deity Agni-Shoma are the deities of the Full-moon rite.—the rite next in importance to the Agnihotra. Agni and the dual deity Indragni are the divinities of the New-moon rite next in importance to the Full-moon rite. At a later period the Full-moon rite and the New-moon rites came to be regarded as parts of a single rite. The Agnihotra, the Full-moon and New moon rites and the Jyotishtoma were the earliest rites of Vedic religion. Vamadeva in the fullness of his wisdom exclaimed (1st rik of the 26th hymn of the 4th Mandala of the Rg-veda samhita) that he knew the births, as they occured, of the (vedic) gods even when he was in his mother's womb. It is not given to an ordinary mortal even after years of intensive study of the vedas to exclaim that he knows the origins of the (vedic) gods. It is therefore needles for me to state that it is with the greatest diffidence that I shall begin the next instalment of my paper with the story of Agni's divinity.

Mathematics and Astronomy (*Continued*).

BY

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In the last two articles I have already stated how far Algebra and Geometry had developed in ancient days. Now I state the science of Astronomy too was very widely known in ancient India. Among the laws relating to Astronomy, law of gravitation, spherical form of the Earth, circumference of the Earth, surface area of the Earth are here demonstrated from the Bhaskarachrya's work, Goladhyaya.

We are educated in Schools and Colleges that Sir Isaac Newton, born in 1642, discovered the law of Gravitation. But very few even among Indians know that Bhaskaracharya the greatest Mathematician and Astronomer who was born in 1114 established the law of Gravitation in his monumental work, Goladhyaya.

1. मूर्तो धर्ता चेद्धरित्र्यास्ततोन्य–
स्तस्याप्यन्यो ऽस्यैवमत्रानवस्था ।
अन्त्ये कल्प्या चेत् स्वशक्तिः किमाद्ये
किं नो भूमेस्साष्टमूर्त्तेश्चमूर्तिः ॥

2. यथोष्णतार्कानलयोश्चशीतता,
विधौद्रुतिः के कठिनत्वमश्मनि ।
मरुच्चलो भूरचला स्वभावतो,
यतो विचित्रा बतवस्तुशक्तयः ॥

3. आकृष्टिशक्तिश्च मही तया यत्
खस्थं गुरु स्वाभिमुखं स्वशक्त्या ॥
आकृष्यते तत् पततीव भाति
समे समन्तात् क पतत्वियं खे ॥

1. If the earth were supported by any material substance or living creature, then that would require second supporter and for that second a third would be required. Here we have the absurdity of interminal series. If the last of the series be supposed to remain firm by its own inherent power, then why may not the same power be supposed to exist in the first, i. e. in the Earth? For is not the Earth one of the forms of the eight-fold divinity i. e. of Siva?

2. As heat is an inherent property of the Sun and of Fire, as cold of the Moon, fluidity of water and hardness of stones and as the air is volatile, so the Earth is naturally immovable. For, Oh, the properties existing in things are wonderful.

3. The property of attraction is inherent in the Earth. By this property, the Earth attracts any unsupported heavy thing towards it. That thing appears to be falling, but it is in a state of being drawn to the Earth. The etherial expanse being equally outspread all round, where can the Earth fall? It is manifest from this that neither can the Earth by any means fall downwards nor the men situated at the distance of a fourth part of a circumference from us or in the opposite hemisphere.

Opinion of Bauddhas.

भपञ्जरस्य भ्रमणावलोका
दाधारशून्या कुरिति प्रतीतिः ।
खस्थं न दृष्टं च गुरु क्षमातः
खेऽधः प्रयातीति वदन्ति बौद्धाः ॥

Opinion of Jainas.

द्वौ द्वौ रवीन्दू भगणौ च तद्व
देकान्तरौ तावुदयं व्रजेताम् ।
यद्ब्रुवन्नेवमनम्बराद्या
ब्रवीम्यतस्तान् प्रति युक्तियुक्तम् ॥

1. Observing the revolution of the constellation, the Baudhas thought the Earth had no support and as no heavy body is seen stationary in the air, they asserted that the Earth goes eternally downwards in space.

2. The Jainas and others maintain that there are two suns and two Moons and also two sets of constellations which rise in constant alteration. To them I give this appropriate answer.

Refutation of the opinion of the Bauddhas.

1. भूः खेऽधः खलु यातीति,
बुद्धि बौद्धमुधा कथम् ।
जाता यातन्तु दृष्ट्वापि,
खे यत् क्षिप्तं गुरु क्षितिम् ॥

Refutation of the opinion of the Jainas.

2. किं गण्यं तव वैगुण्यं,
द्वैगुण्यं वृथा कुथा ।
भार्केन्दूनां विलोक्याह्ना,
ध्रुवमत्स्यपरिभ्रमम् ॥

1. Observing as you do, O Baudha, that every heavy body projected into the air comes back again to and overtakes the Earth. How then can you idly maintain that the Earth is falling down in space. Here Bhaskaracharya thinks the Earth being heavier body perpetually gain on the higher projectile and never allow its overtaking it.

2. But what shall I say to your folly, O Jaina, who, without object or use suppose a double set of constellations, two Suns and two Moons? Do you not see that the visible circumpolar constellations take a whole day to complete their revolutions?

Refutation of the supposition that the Earth is level.

यदि समा मुकुरोदरसान्निभा,
भगवती धरणी तरणिः क्षितेः ।
उपरि दूरगतोपि परिभ्रमन्,
किमुनरै रमरै रिव नेक्ष्यते.

If the blessed Earth were level like a plane mirror, then why is not the Sun revolving above at a distance from the Earth, visible to men as well as to the Gods?

Reason of the false appearance of the plane form of the Earth.

समोयतस्स्यात् परिधेश्शतांशः
पृथ्वी च पृथ्वी नितरां तनीयान् ।
नरश्च तत्पृष्टगतस्य कृत्स्ना,
समेव तस्या प्रतिभात्यतस्सा ॥

As the one-hundreth part of the circumference of a circle is scarcely different from a plane and the Earth is an exeessively large body and a man exceedingly small in comparison, the whole visible portion of the Earth consequently appears to man on its surface to be perfectly plane.

How to find the circumference of the Earth.

पुरान्तरश्चेदिदमुत्तरं स्यात्
तदक्षविश्लेषलवैस्तदाकिम् ।

चक्रांशकैरित्यनुपातयुक्त्या युक्तं
निरुक्तं परिधेः प्रमाणम् ॥

That the correct dimensions of the circumference of the Earth have been stated, may be proved by the simple proportion of this mode. Ascertain the difference in Yojanas (योजन) between two towns in an exact north and south line and ascertain also the difference of the latitudes of those towns. Then we can say that if the difference of latitudes gives this in Yojanas, what the whole circumference 360 degrees will give. From Leelavati we understand one Yojana is 32000 Hasthas (हस्त). If two Hasthas are one yard one Yojana may be 9·09 miles.

निरक्षदेशात् क्षितिषोडशांशे,
भवेदन्ती गणितेन यस्माद् ।
तदन्तरं षोडशसंगुणंस्यात
भूमानमस्माद्बहु किं तदुक्तम् ॥

As it is ascertained by calculation that the city of Ujjayini is situated at a distance from the Equator equal to one sixteenth part of the whole circumference, this distance multiplied by 16 will be the measure of the Earth's circumference. What reason is there in attributing as the Puranikas do, such an immense magnitude to the Earth.

Bhaskaracharya vehemently criticizes Lallacharya about the superficial area of the Earth.

प्रोक्तो योजनसंख्यया कुपरिधिः सप्ताङ्गनन्दा
ब्धयः
तद्व्यासः कुभुजङ्गसायकभुवः सिद्धांशकेनाधिकाः।
पृष्ठक्षेत्रफलं तथा युगगुण त्रिंशच्छराष्टाद्रयो
भूमेः कन्दुकजालवत् कुपरिधिव्यासाहतेः
प्रस्फुटम् ॥

The circumference of the Earth has been pronounced to be 4967 Yojanas and the diameter of the same has been declared to be 1581 1/24 Yojanas in length. The superficial area of the Earth like the net enclosing the hand ball is 7,853,034 square Yojanas and is found by multiplying the circumference by the diameter.

दृष्टं कन्दुक पृष्ठजालवदिलागोले फलं जल्पितं,
लल्लेनास्य शतांशकोपि न भवेत् यस्मात्फलं
वास्तवम् ।
तत्प्रत्यक्षविरुद्धमुद्धतमिदं नैवास्तुवा वस्तुवा,
हे प्राढा गणका विचारयततन्मध्यस्थबुद्ध्या
भृशम् ॥

The superficial area of the Earth like the net enclosing the hand ball is most erroneously stated by Lalla. The true area not amounting one hundredth part of that so idly was assumed by him. His dimensions are contrary to what is found by actual inspection.

My charge of error therefore cannot be pronounced to be rude and uncalled for. But if any doubt be entertained, I beg you, O learned Mathamaticians, to examine well and with the utmost impartiality whether the amount stated by me or that stated by him is the correct one. The amount stated by the Lalla in his work (धीवृद्धिद) is 2,856,338,557 Yojanas, which he appears to have found by multiplying the square contents of the circle by the circumference.

The wrongness of the rule given by Lalla.

1. यत्परिध्यर्धं विष्कंभं वृत्तं कृत्तं किलाशुकम् ।
तेनाधश्छाद्यते गोलः किञ्चिद्धस्त्रेवाशिष्यते ॥
2. गोलक्षेत्रफलात्तस्मात्, वक्रक्षेत्रफलं यतः ।
सार्धं द्विगुणितामत्र तावदेवापरे दले ॥

3. एवं पञ्चगुणात् क्षेत्रफलात् पृष्ठफलं खलु ।
नाधिकं जायते नेन परिधिघ्नं कुतः कृतम् ॥
4. वृत्तक्षेत्रफलं यस्मात् परिधिघ्न न युक्तिमत् ।
दुष्टत्वात् गणितस्यास्य दुष्टं भूपृष्ठजं फलम् ॥

If a piece of cloth be cut in a circular form with a diameter equal to half the circumference of the sphere, then half the sphere will be entirely covered by that circular cloth and there will be some cloth to spare. As the area of this piece of cloth is to be found nearly 2½ times the area of a great circle of the sphere and the area of the piece of cloth covering the other half of the sphere is also the same, the area of the whole sphere cannot be more than 5 times the area of the great circle of the sphere. How then has he multiplied the area of the great circle of the sphere by the circumference to get the superficial contents of the sphere? As the area of the great circle of the sphere multiplied by circumference is without reason, the rule given by Lalla is wrong and consequently surface area of the Earth is wrong.

Early History of the Sourashtras.

BY

(K. V. PADMANABHA IYER.)

The Sourashtra Community occupies an unique position. There is in ancient and sacred City of Madura a large Community of ambitious and progressive people called the Sourashtras.

The ancestors of these people inhabited the kingdom of Sourashtra in the Province of Guzerat in the 5th century A. D. Sourashtra was one of the fifty-six Kingdoms of ancient India. Kathiawar, during their time was the capital city. This kingdom was very rich and prosperous during the 7th century A. D., comprising the the southern half of the Peninsula of Guzerat, Western Rajaputana, Malwa and the Maritime Districts around the Gulf of Kambay.

These people were interested in the production of silk and silk goods and they excelled in silk weaving. It may be of interest to note they have business connection with world market, especially the European trade. This will show the demand for such workers as these weavers, not only to supply the local and Indian market, but also to send abroad large quantities of finished goods of the finest quality.

Later on, they were forced to migrate southwards as a result of the advent of the Mussalmans. The Emperor Kumara Gupta of Malwa esteeming highly the enterprise of these weavers invited them to come to his Kingdom at Malwa which they accordingly did, and remaining there for several centuries, added greatly to the wealth of the Gupta Kingdom.

Another movement and invasion of Mussalmans deprived the weavers of Gupta's patronage and the protection of Malwa and induced them to find asylum in the Kingdom of Devagiri. But here also some time later the Mussalmans disturbed the Sourashtras once more, and despairing of finding adequate protection in Central India, the emigrants came farther south and settled in the Empire of Vijayanagar. about the year 1420 or 1421 A. D. Here also their cloths were highly esteemed and were treated with the greatest consideration.

There was a decisive battle in 1565 at Talikotta between the Mohamadans and the Ruler of Vijayanagar, which resulted in the total overthrow of the Hindus. Rama Raya, the Ruler of Vijayanagar was taken and beheaded. Then confusion ensued all over the country. It necessitated the emigration still farther southward of all those who wished to escape from Mussalman domination. Later on the whole community settled permanently in such centres as Salem, Kumbakonam, and Madura in the early part of the 17th century.

The Sourashtras were so indespenble in silk-weaving that even Haider Ali established a colony of them in Mysore and gave special facilities. The Chola and Pandya Kingdoms, the Kongu and Mysore regions became in this way centres of industrial activity, and the silk and laced cloths of Madura especially became famous throughout the world.

Language:—Our language is uni-

que. It is closely allied to Marathi and Gujarati. Many Telugu words have also crept in, showing that the Community resided in Telugu country for a long time. during, the heyday of the Vijayanagar Empire.

Customs and Manners:—We have our own customs and manners. Before the date of the wedding, the bridegroom's party go to the bride's house and formally ask for the girl's hand. Her relations ask them in a set form of words, who they are, whence they came, and they reply that they originally came from Sorath (the old name for Sourashtra), that they resided for some time in Devagiri, then travelled South to Vijayanagar, and then were invited by the Naik Kings of Madura and Tanjore to reside in their respective countries because of our proficiency in weaving. That is why the Community in Madura resides near and around the Tirumal Naick's Palace in Madura. We observe the Basavannah Festival which is purely a Telugu Festival.

The Testimonials of Good Conduct to Warren Hastings by the Benares Pandits—A. D. 1796.

BY

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In the *Testimonials*(1) of the British and Native Inhabitants of India relative to the character and conduct of Warren Hastings published in 1797 A. D., we find some very interesting testimonials from the Inhabitants of Benares. In the history of mankind occasions, when a Viceroy needs a testimonial from his humble subjects, are few and far between. Rarer still are the occasions when such testimonials find place in official archives or private publications. The writer of the *Preface* of the big volume containing the testimonials referred to above hopes "that when the destined hour of his (of Warren Hastings) corporeal extinction arrives, he shall not wholly die; but still in the hearts of many, and his name be transmitted with respect to generations yet unborn, through the protecting care of those, who stood forth to do it honour while its possessor was living." Verily the generations that were born since 1796 have come up to the expectations expressed in the foregoing remarks in the matter of keeping alive the memory of Warren Hastings and his celebrated trial.

Addresses of congratulation were sent by the principal inhabitants of the city of Benares to Mr Hastings through the Government of Bengal with a letter from their Secretary dated *19th December 1796*. Of these addresses one was in *Persian* and the other two were in *Sanskrit*. Mr. Wilkins(2) rendered the Sanskrit addresses into English and these English translations have been published on pages 755—768 of the *Debates of the House of Lords* (1797, London) referred to above.

The first of these two *Sanskrit* addresses ends with the following endorsement:—

"This writing is dated the 7th of the light fortnight of the moon of Phalgoona, in the year 1852 of the Samvat"(3).

The address contains the seals and signatures of the following persons:—

(1) *Kasi-natha*, Professor of general knowledge.
(Seal) ornament of logic and among Panditas called the chief of Science.

(2) *Rama-chandra* Sarmâ surnamed Tarâ

(3) *Vidya-nanda* Sarmâ surnamed Bhatta

(4) *Ganga rama* Sarmâ

(5) *Seena-prasada* Sarmâ

(6) *Anoopa-narayana* Deva Sarma

(7) *Salagrama* Treepathee

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(1) *Debates of the House of Lords* on the Evidence delivered in the trial of Warren Hastings Esquire; Proceedings of the East India Company in consequence of his acquittal: and Testimonials of the British and Native Inhabitants of India, Relative to his character and conduct while he was Governor General of Fort William, in Bengal, London, MDCC. XCVII, pp. 826.

(2) Vide p 745 of *Debates* etc. where Mr. Wilkins is called "very learned and ingenious friend" of Mr. Hastings.

(3) =A. D. 1796.

(8) *Reeshee-raja* Meesra
(9) *Deeksheeta* Haree-rama Sarma
(10) *Sooka-deva*, Astronomer
(11) Manoo-jee Josee
(12) Deeksheeta Doorlabha-jee
(13) Rama-prasada Sarma
(14) Lakshmee-patee, Astronomer
(15) Kasee-natha, Treepatthee
(16) Krishnanand Sarma
(17) Soodha-kara Sarma surnamed Tara
(18) Dhana-patee Sarma
(19) Mano-ratha Sarma
(20) Kevala-rama Sarma
(21) Soodha-kara Sarma, *Surnamed* Tara
(22) Kevala-rama Meesra
(23) Deeksheeta Jata Sankara, professor of the Rik-veda
(24) Sookla-markandayeswara, professor of the Sama-veda
(25) Krishna-deeksheeta Deva Sarma
(26) Haree-deva Sarma
(27) Doorga-charna Sarma
(26) Heera-manee *Surnamed* Sesha
(29) Jaya-rama Sarma, *Surnamed* Bhat-vada
(30) Gowree-prasada Sarma
(31)
(32)
(33)
(34) } four names in the Malabar character not known.
(35) Jayarama Bhattha, professor of the Yajurveda
(36) Mownee-raja, professor of the Atharvaveda
(37) Bhyrava-chandra Sarma
(38) Ramananda Sarma
(39) Rameswara-bhattha Gahwara
(40) Goveenda-bhattha
(41) Manee Sarma
(42) Babanoo Sarma
(43) Cheta Sarma

Almost all the signatories to the above-mentioned address in Sanskrit appear to be Brahmin Pandits of Benares. This number includes a professor of General Knowledge (No. 1), a professor of Rgveda (No.23) a professor of Samaveda (No. 24), a a professor of Yajurveda (No. 35), a professor of Atharvaveda (No. 36) and an Astronomer (No. 10). What designations the other Pandits had we are unable to say. They were apparently some of the principal inhabitants of the Hindu Brahmin community of Benares.

The second address in *Sanskrit* is "Dated, Friday the seventh of the light fortnight of the month of Visakha in the year 1853 of the Samvat."(4) It begins as under:—"We, a number of your industrious Servants, Brahmans, and other Hindoos, Yavanas (Mussalmans) and other foreigners, whose constant residence is here on the delightful, beautiful, and for ever full-flowing stream; where, by conquering sundry evils, we are become pure, and where we enjoy at ease abundant happiness flowing from the profits derived from our several exertions, humbly address you, the illustrious Navob Amadud-dowla, Governor Hastings Bahadur Jaladat Jang",

This address was originally intended for persons, Hindu and Mussalman, but no Mussalman signatures were attached to it as the Mussalmans had "subscribed a separate address for themselves." Some of the Hindu signatories have endorsed their signatures embodied in verses or prose passages, translations of which have been published in the volume under

(4) =A. D. 1797.

reference. We reproduce here a specimen passage in verse:—

(Page 767)—"May the good wishes, abundantly offered up by Sree Neevasa Pathak, the son of the astrologer Paramananda affect him.

By the pleasure of Veeswa Natha,
may treasures of good wishes be
the prize of victory to the......Hastings,
Sovereign of the land of truth!"

The signatories of the above address are the following:—

(1) Haree Bhadra Pandeeta
(2) Veeswambhara Seeva Bhadra
(3) Rama Bhadra Pandeeta
(4) Rama-chandra, surnamed *Kotakara*
(5) Dadam Bhatta Sarma, surnamed *Bhatta*
(6) Sesha Haree Rama Panta
(7) Neela Kanta Sarma, surnamed Rajeem Bhatta
(8) Haree Rama Sarma
(9) *Poonya Stambha* Mookoonda
(10) Seeva Rama, called *Dasa Pootra*
(11) Venee Agra Rama *Dasa Pootra*
(12) Raja Rama Sarma Surnamed *Jatthee*
(13) Vasoo deva *Goorjaras*
(14) Mookoonda *Deva*
(15) Lakshmana Pandeeta, Surnamed *Dasa Pootra*
(16) Lakshmana Sarma, Surnamed *Bandhava-kara*
(17) Jagannatha Sarma
(18) Veeswa Roopa Nathoo Bhattha
(19) Kripa Krishna Sarma Surnamed *Yajneeka*
(20) Bacham Bhattha Sarma, Surnamed *Mownee*
(21) Astrologer Jaya Rama
(22) Nanha, Surnamed *Goorjara*
(23) Vaksha Yadava
(24) Toondha Raja Deeksheeta
(25) Bhairava Deeksheeta, Surnamed *Palanetkara*
(26) Narayana Bhattha, Surnamed *Powraneeka*
(27) Cheenta Manee, Surnamed *Kaarlakar*
(28) Rama Krishna *Napata*
(29) Bhairava Bhattha, Surnamed *Ghoola*
(30) Bala Krishna Deeksheeta, Surnamed *Ayacheeta*
(31) Sakharam Bhattha, Surnamed *Laghatya*
(32) Seeva Rama Bhattha, Surnamed *Katree*
(33) Ganga Rama Bhattha, Surnamed *Moghee*
(34) Yajneswara
(35) Rama Krishna Deeksheeta, Surnamed *Teelaka*
(36) Jagannath
(37) Sada Seeva Sarma, Surnamed *Ambhonakara*
(38) Rama Chandra Pant Sarma
(39) Raja Rama, Surnamed *Ardha Mana*
(40) Valam Bhattah, of the race of Bharadwaja
(41) Veeswaroopa, Surnamed *Dhoondee*
(42) Krishna Bhattha
(43) Anta Rama Surnamed *Patavardhan*
(44) Bala Mookoonda
(45) Bhawnee Sankara Sarma Surnamed *Thakoora*
(46) Treepatee Janakee Natha Sarma
(47) Seeva Lal
(48) Rama Krishna, Surnamed *Ghoola*
(42) Loka Natha Deva
(50) Jagannath Bhattha *Marathee*
(51) Krishna Bhattha *Lalla*

(52) Okabalaha Sarma
(53) Sakha Rama, Surnamed *Tara*
(54) Manee Rama, Surnamed *Maha Janee*, son of the astronomer Rameswar
(55) Cheentamanee *Deeksheeta*, Surnamed *Karnataka*
(56) Doodhee Raja Bhattha, Surnamed *Pharaka*
(57) Jagannath, Surnamed *Ghoola*
(58) Bapoo Deeksheeta, Surnamed *Drona*
(59) Rama chandra *Deva*
(60) Bhaskara Bhattha, Surnamed *Laghata*
(61) Sree Neevasa *Pathaka*, the son of the astrologer Paramananda
(62) Maha Deva *Deva*
(63) Seeva Bhadra *Pathaka*
(64) Seeva Rama *Ghose*
(65) Adeetya Rama *Pataka*
(66) *Vyasa* Vinayaka
(67) Radha charana of the court of justice established in the city of Varanasee (Benares).

"The remaining signatures, between ninety and a hundred containing nothing but mere names, are here omitted."

We have reproduced the names of the signatories to the two Sanskrit addresses to Warren Hastings without any changes in their spellings. These names are very important to the students of history in general and of the history(5) of the city of Benares in particular, if any such comes to be written in a thoroughly scientific manner recording every reference to Benares and its contribution to Indian Culture and Religion through centuries. From times immemorial Benares has been a meeting place of Pandits from all provinces of India and a glance at the surnames recorded in the above lists of signatories will show that these signatories hailed from different parts of India. The families represented by some of them had possibly made Benares their permanent residence.

The addresses presented to Warren Hastings remind me of similar addresses presented to Kavindracarya by contemporary Benares scholars during the reign of the Mughal Emperor Shah Jehan (A. D. 1628 to A. D. 1658). The pilgrim tax at Benares was abolished by Shah Jahan at the request of Kavindracarya(6) It was a day of rejoicing for the Hindus and congratulations poured in from all quarters. Titles of *Kavindra Vidyanidhi* and Acarya were conferred on this Sanyasin who was originally an inhabitant of the Maharastra but who became the head of the Pandits of Benares on account of his piety and learning. A perusal of the *Kavindra-Candrodaya* will convince any one of the spontaneous feelings of admiration and gratitude which prompted the authors of the addresses presented to Kavindracarya but how far the addresses presented to Warren Hastings are a genuine expression of

(5) Dr. A. S. Altekar has already attempted an outline of such a history, which I am sure he will enlarge in the years to come (Vide *Journal of the Benares Hindu University*, Vol I—pp. 47 to 76 deal with *Pre-historic Period*, pp. 57—75 deal with the period from *C. 1000 to C. 1200 A D.*, pp. 243 to 255 deal with the period of *Muslim Rule 1194 to 1707 A. D.*, pp. 256—270 deal with the *Modern Period*, 1707 to 1937 A. D. British rule was established in Benares in 1794 In 1796 the British decided to transfer the Nawab of Audh Nazir Ali, from Benares to Calcutta. On 14th January 1797 Mr. Cherry the British Resident was assassinated by Nazir Ali, whose insurrection was put down by the English and he was sent as a prisoner to Vellore.

the feelings of their signatories I am unable to say as in such types of addresses the hand of the officialdom is often at work sometimes suppressing the likes and dislikes of the people, whose voice they are supposed to represent.

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(6). Vide my paper on 'Bernier and Kavindracarya Sarasvati at the Mughal Court in *Annals* (S. V Ori. Institute, Tirupati) Vol I pt 4 pp 1 to 16 I have tried to identify the "the chief of Benares Pandits" (mentioned by Bernier in his *Travels*) with Kavindracarya Sarasvati, to whom addresses were presented by the Benares Pandits. These addresses are preserved in the *Kavindra-candrodaya* edited by H. D. Sharma and M M. Patkar, Poona 1939). In the above paper I have recorded the names of the 69 authors of these addresses some of whom may have been the ancestors of the signatories to the addresses given to Warren Hastings which contain many Deccani Surnames such (1) तारे, (2) शेष, (3) भाटवाडेकर?, (4) कोटकर, (5) भट, (6) पुणतांबेकर, (7) दशपुत्रे, (8) जडे, (9) गर्जेर, (10) पळनीटकर, (11) पुराणिक, (12) कार्लेकर, (13) घुंल, (14) लघांट, (15) क्रात्रे, (16) मोंघे, (17) टिळक, (18) अंभोणकर, (19) अदमणे, (20) पटवर्धन, (21) ठाकूर, (2?) मराठे, (23) महाजन, (24) कर्नाटक, (की?) (25) जोग, (26) देव, (27) पाठक, (28) याज्ञिक etc. These surnames pertain mostly to the Maharastra Deshastha Brahmins but a few pertain to the Karahada and Konkanastha or Chitpavan Brahmins as well

॥ राघवचरितम् ॥

॥ द्वितीयः सर्गः ॥

अथ तौ विधिवत्कृताह्निका-
वपि दूरं मुनिमग्रयायिनम् ।
अनुपालितपातकन्दलं
पथि बालौ विधिमश्विनाविव ॥ १ ॥

पनसाम्रतमालपाटल-
प्रमुखोर्वीरुहवारितातपम् ।
अनुपालितपातकन्दलं
बकुलामोदभरेण मेदुरम् ॥ २ ॥

अतिताम्रमुखैर्विहङ्गमै-
रनुशाखाग्रमजस्रमास्थितैः ।
प्रसवारुणपर्णमानन-
प्रतिमल्लश्रियमन्वहं दधत् ॥ ३ ॥

शुककोकिलकेकिसङ्कुलं
मधुपानाधिकमत्तषट्पदम् ।
प्रसवास्त्रपराक्रमच्छलं
पथिकानामिव वक्तुमुद्यतम् ॥ ४ ॥

मुनिशाखिसहस्रसंकुलं
कुशचीराजिनखण्डमण्डितम् ।
शुकपाकविरावनादितं
दधदध्यापकमण्डलश्रियम् ॥ ५ ॥

रमणीयतरं तपोवनं
परितः पर्णकुटीशतावृतम् ।
अभिवीक्ष्य नृपात्मजावमू
पथि यातं न विदांबभूवतुः ॥ ६ ॥

भुरि कस्य तपोवनं मुने
कथयस्वेत्युदितो जगाद सः ।
मदनैधकृशानुचक्षुषः
शितिकण्ठस्य पुरा तपस्यतः ॥ ७ ॥

अगमन्मदनाश्रमं तदा
मुनिवृन्दैरभवन्समाजिताः ।
अनयन्कथयैव शर्वरी-
मखिलामाश्रमवासिभिस्त्रयः ॥ ८ ॥

मुनिभिः सह रामलक्ष्मणौ
कृतकृत्यौ मुनिमभ्युपेत्य तौ ।
तरणीं प्रतिलभ्य जाह्नवी-
तरणाय त्वरयांबभूवतुः ॥ ९ ॥

मुनिभाषितवैभवाञ्जल-
प्रतिघातोद्गतभूरिनिस्वनाम् ।
प्लवमध्यगतौ विनेमतुः
सरयूं पुण्यसरिद्वराममूम् ॥ १० ॥

समतीत्य सुरापगाममी
सविधे दक्षिणरोधसस्त्रयः ।
अपथं मनुजास्थिदन्तुरं
विविशुर्भीषणनिस्वनं वनम् ॥ ११ ॥

श्रुतवन्यकथः सविस्तरं
पथि सज्जं कुरु वत्स कार्मुकम् ।
इति लक्ष्मणमादिशन्धनुः
स्वयमप्याशु स सज्जमातनोत् ॥ १२ ॥

श्रुतकार्मुकपूरणध्वनि-
र्नृकरोटीकलितप्रसाधना ।
धृतमूर्तिरिवोडुभिः समं
रजनी वर्त्म रुरोध ताटका ॥ १३ ॥

निशितेन शरेण राघवः
परितः पांसुशिलाभिवर्षणीम् ।
हृदये निजघान ताटका-
मविशङ्कं मुनिवाक्यगौरवात् ॥ १४ ॥

प्रसवारुणशाल्मलीव सा
  विपरीतेन वने, नभस्वता ।
रघुवीर शरेण ताडिता
  रुधिरार्द्रा निपपात भूतले ॥ १५ ॥

मलदाख्यकरूशसंज्ञितान्
  कलयन्तौ हृतकण्टकानमून् ।
अवलोक्य नृपात्मजावसा-
  वुपदेष्टुं चकमेऽस्त्रसंहतिम् ॥ १६ ॥

उपदेशमिषेण कौशिका-
  दुदितास्त्रौघममुं सलक्ष्मणम् ।
उपतस्थुरुपासितुं भृशा-
  श्वसुताः संयति कामरूपिणः ॥ १७ ॥

उभयानभिवीक्ष्य राघवः
  स्वयमात्मीयनियोगकाङ्क्षिणः ।
समये भवतेति मानमा
  स्मृतमात्रा इति तानचोदयत ॥ १८ ॥

अपथं समतीत्य तावुभा-
  वविदूरे कलयांबभूवतुः ।
कुशकाशपलाशपिप्पल-
  प्रचुरं रम्यजलाशयं वनम् ॥ १९ ॥

अवलोकय लक्ष्मणाग्रतः
  किटियूथो वनबालभूरुहम् ।
वलयानि तनोति पांसुभिः
  करिणी सिञ्चति पुष्कराम्भसा ॥ २० ॥

अतिमात्रसिराभिरावृता
  धृतवल्लीमयकंचुका इव ।
मुनयः प्रचरन्ति कानने
  फलमूलैधपलाशपाणयः ॥ २१ ॥

पथि गाधिसुतं सराघवं
  सविधे वीक्ष्य समागतं मुनिम् ।
मुदिता मुनयस्तदाधिकं
  चिरनष्टद्रविणागमे यथा ॥ २२ ॥

गुरुणोक्तमनुब्रुवन्त्यमी
  वटवः पश्य पलाशदण्डिनः ।
करणीय मिवावयोः स्फुटं
  कथयन्तो निजधर्मसंपदा ॥ २३ ॥

हुतहव्यवहाद्दुर्दीचिषेः
  समिदन्नाज्यपयःसुगन्धयः ।
उदयन्ति नितान्तमुच्चकै-
  रिहपुण्या धुरि धूमराजयः ॥ २४ ॥

मुनिरार्द्रमना मुहुर्मुहुः
  कथयन्नाश्रमसंश्रुतां कथां ।
गुरुसंभृतयज्ञसाधनं
  निजमग्रेशरणं निनाय तौ ॥ २५ ॥

अथ गाधिसुते महामुनौ
  धृतदीक्षानियमे सराघवे ।
पिशिताशनसंभवं भयं
  मनुयस्तत्र सयाजका जहुः ॥ २६ ॥

अनुजाववमत्य बालका-
  वकृतास्त्राविति रामलक्ष्मणौ ।
सहसैव स ताटकासुतो
  दिवमावृत्य ववर्ष शोणितम् ॥ २७ ॥

असृगस्थिवमा न्त्रदूषिता-
  मभिवीक्ष्याशु वितानवेदिकाम् ।
भयलीनपलायितर्त्विजं
  रघुवीरो दिवि लक्ष्यमैक्षत ॥ २८ ॥

अयमद्य मदस्त्रताडितो
  जलधौ मज्जतु चेतनोऽपि सन् ।
इति बुद्धिरभून्महामते-
  रथवा दैवगति गरीयसी ॥ २९ ॥

रघुवीरविमुक्तपत्रिणा
  सह मारीच निशाचरो म्बुधौ ।
अवगाह्य रसातलावधि-
  क्षतवक्षास्तपसे वनं ययौ ॥ ३० ॥

इतरक्षणदाचरानसौ
शरलक्ष्यं न चकार राघवः ।
मदभिन्नकटे महागजे
मृगराजः किमु वीक्षते मृगान् ॥ ३१ ॥

मखविघ्नकरं स पत्रिणा
शकलीकृत्य सुबाहुमाहवे ।
वगसां विनुनोद राक्षस-
क्षतजास्वादरसानभिज्ञताम् ॥ ३२ ॥

उभयोर्मखविघ्नकारिणो-
र्जितयोः संयति तेन रक्षसोः
विबुधास्स्म हवींषि भुञ्जते
मुदितास्तत्र मखे हविर्भुजः ॥ ३३ ॥

अतिमानुषविक्रमं रणे
रघुवीरस्य निरीक्ष्य विस्मिताः ।
भयमाशरजं सुरा जहुः
हृदि पौलस्त्यवधाभिलाषिणः ॥ ३४ ॥

कृतकार्यममुं सलक्ष्मणं
सह पत्न्यावभृताप्लुतो मुनिः ।
उपगूह्य ससंभ्रमं गिरा
चितदोर्भ्यां मुमुदे मुमोह च ॥ ३५ ॥

जनकेन तदा यियक्षुणा
सहमाहूत ऋषीश्वराग्रणीः ।
मिथिलाभिमुखः स निर्थयौ
मुनयस्तेतु मुदा तमन्वयुः ॥ ३६ ॥

अपनिन्युतुरध्वसंभव-
श्रमम्भस्यवगाह्य शीतले ।
अनुशोणतटं दिनात्यये
मुनिभिस्तैर्न्यवसन्महामुनिः ॥ ३७ ॥

क्षणदापगमे प्रतस्थिरे-
कृतहोमाश्शकटीशतान्विताः ।
सुरसिन्धुतटीमवातर-
न्नभिरूढे यजुरागमं रवौ ॥ ३८ ॥

मुनिभिस्सह जान्हवीतटे
कृतजप्यं प्रति लक्ष्मणाग्रजम् ।
कुशविष्टरभागसौ मुनिः
कथयामास सुरापगोद्भवम् ॥ ३९ ॥

हिमवानिति भूभृतां वरः
तन्ये तस्य पुरा बभूवतुः ।
प्रथमा सुरदीर्घिका तयो-
रपरा शङ्करवल्लभाभवत् ॥ ४० ॥

प्रथमं दिवि मानसं सरः
शितिकण्ठस्य ततः शिरोमणिः ।
भुवि गर्ववशेन जाह्नवी
शतधा सागरगा बभूव सा ॥ ४१ ॥

इति जह्नुसुताश्रितां कथां
श्रुतमात्रादघसंघनाशनीम् ॥
मुनिभिस्सह तस्य शृण्वतः
क्षणसादृश्यमवाप वासरः ॥ ४२ ॥

भुवनं परिताप्य भास्करः
किरणैः स्वैरतिमात्रनिष्ठुरैः ।
अनुतापमुपेत्यदुःस्सहं
चिरमब्धौ प्रविशन्निवाबभौ ॥ ४३ ॥

परिधाव्य पतङ्गमम्बरा-
दनवाप्या श्रयमर्णवाम्भसि ।
निपतन्तमुदीक्ष्य पक्षिणा
निनदन्ति स्म कुलाभिमानतः ॥ ४४ ॥

गुरुकाव्यसतां प्रभाहरो
दिवि गोभिर्नितरां प्रभाकरः ।
समलक्षि तटात्पतन्निव
क्षणमस्ते कृतपापचित्तये ॥ ४५ ॥

अरुणं रनुसायमम्बरे
किरणं गैरिकपङ्क पाटले ।
ददृशे दिवसः किलातुरः
परहंसत्व मुपेयिवानिव ॥ ४६ ॥

अनुरागमपास्य कामिभि-
भवितव्यं मलिनाम्बरामनु ।
रजनीमवचुम्बनादधः-
पतितो भानुरलक्षि तत्क्षणात् ॥ ४७ ॥

अपराम्बुनिधौ दिवाकरं
पतितं वीक्ष्य पयोजसंपदः ।
अनुसायमनिन्दिताः परै
रनुजग्मूरविमम्बरच्छलात् ॥ ४८ ॥

अपरांबुधिवासिदानवा-
नभिहन्तुं बलभित्प्रचोदिता ।
गुलिकेव पिराङ्गिनिर्गता
प्रचकाशेऽरुणमर्कमण्डलम् ॥ ४९ ॥

अपराम्बुनिधौ निमज्जता
दिवसेनाहिमभानुमण्डलम् ।
कलशस्तपनीयनिर्मित -
स्तटनिक्षिप्तइव स्म भासते ॥ ५० ॥

दिवसापगमे निशागमे
द्विजराजं सहसोडुमण्डले ।
अभिषेक्तु मिवागते भया-
त्प्रविवेशास्तगुहां दिवाकरः ॥ ५१ ॥

उदिते द्विजराजमण्डले
पतिते चण्डकरे पयोनिधौ ।
परितः प्रचकाशिरे सतां
प्रकरा युक्तमिदं क्षये ऽसतः ॥ ५२ ॥

उडुपोडुकृशानुभूतयो-
रविबिम्बेऽस्तमिते चकाशिरे ।
वसुमत्यथवा दिवं गते
वसुभाजस्सहजातिबान्धवाः ॥ ५३ ॥

अखिलां कथयैव शर्वरीं
क्षणकल्पामपनीय राघवः ।
उषसि स्वयमेव जाह्नवी
तरणाय त्वरयाम्बभूव तम् ॥ ५४ ॥

तरणिं पृथगेव निर्मितां
तरणाय प्रयतात्मनाममी ।
अतरन्नधिरुह्य सत्वरं
सरितं शंकरमौलिभूषणम् ॥ ५५ ॥

अवतार्य तदुत्तरे तटे
मुनिबृन्दं विनिवेश्य च क्वचित् ।
पुलिने कलहंसभूषितं
सह ताभ्यां सहसा रुरोह सः ॥ ५६ ॥

सविधे पुरमुच्छ्रितध्वजं
शरदभ्रच्छविसौधपङ्क्तिकम् ।
अवलोक्य स कौशिकं पुरः
परिपप्रच्छ किमेतदद्भुतम् ॥ ५७ ॥

स, विशाल इति श्रुतो नृपो
नगरी येन पुरा विनिर्मिता ।
अधुना त्वनुशास्ति तामिमां
सुमतिर्नाम तदीयवंशजः ॥ ५८ ॥

वयमद्य वसेम सत्कृता-
स्सुखमस्यामिति ते प्रतस्थिरे ।
सुमतिस्तु तदा ससम्भ्रमं
प्रतिपेदे कुशिकात्मसंभवम् । ५९ ॥

लघुदत्तकरो महीभृता
पुरुहूतेन यथा पुरोहितः ।
नगरीममरावतीमिव
प्रविवेशाथ सराघवो मुनिः ॥ ६० ॥

मुनिभिस्सह गाधिनंदनो
मुदितस्तेन सभाजितः परम् ।
निशि तत्र सुषुप्तवान्गृहे
मृदुशय्यापरिकल्पितान्तरे ॥ ६१ ॥

तरुणौ तरुणार्कसन्निभा-
ववतीर्णौ त्रिदिवादिवाश्विनौ ।
भगवन्धृतकार्मुकाविमौ
कथमास्तां पथि पादचारिणौ ॥ ६२ ॥

इति सुमतिवचो निशम्य यज्वा
 निजमखरक्षणतत्परेण तस्मै ।
दशरथतनयेन ताटकेय-
 प्रभृति निशाचरनिग्रहं जगाद ॥ ६३ ॥

मुनिवरवचनेन विस्मितोऽसौ
 जनकृतपःपरिपाक एष रामः ।
इति हृदि कृतनिश्चयस्तदानीं
 किमपि वचः प्रतिवक्तुमक्षमोऽभूत् ॥ ६४ ॥

अथ नरपतिचिन्हैः पूजयित्वा स रामं
 चिरमवनतवृत्तिः सन्निवृत्तो बभूव ।
मृदुतरवरतल्पे सोपधाने शयानाः
 क्षणमिव मुनयस्ते रात्रिशेषं विनिन्युः ॥ ६५ ॥

॥ इति राघवचरिते द्वितीयस्सर्गः ॥

॥ श्रीकृष्णचरितम् (Continued) ॥
(अगस्त्यकृतिः)

BY
R. Ranganatha Tatachariar.

पुरातनवसापानदूरोन्नतपृथूदराम्, मारुताध्मातभस्त्रानिभस्तनीम्, शाल्मलीशाखिशाखानुकारिबाहुम्, उत्कटदंष्ट्राविटङ्कसंकटास्यकन्दराम्, अन्धकूपनिभचक्षुषीम्, अचिररोचिःकडारकुटिलकचनिचयाम्; असुरकुलोत्पातकालिकामिव रुधिरमुद्वमन्तीम्, उत्तानशायिनीमुद्वीक्ष्य तां भीतापि तदङ्कपर्यङ्कशायिनमादाय शिशुमुदीरयन्ती भुवनपावनान्याम्नायमारभूतानि नामशतानि मधुरिपो रलिकभुवि करीषचूर्णेन रक्षामकार्षीत् ।

स कदाचित्पूतनाप्राणपवनपानतर्पः शिशुर्यशोदया शकटस्याधः शायितः क्षुधितः किल रुदन् कोकनददलाताम्रौ मणिघर्घरिकामुखरौ चरणावुदक्षिपत् । तयोरुत्क्षेपमात्रेण पर्यस्तमहरवसानमिव विघट्टमानचक्रद्वयम्, अनलमिव विकीर्णकीलजालम्, संवर्तमिव युगपरिवृत्तभयंकरम्, विरक्तमिव मुक्तसकलधरम्, सवेदनमिव विकृतघोरारवम् शकटं विलोक्य सर्वे च विस्मयं भेजुः । नन्दभवने स तस्मिन् जगत्यभ्युदयेन सार्धं वर्धमानः कदाचिदङ्कुरितकतिपयदशनशोभिना संसक्तस्तन्यशीकरेणेव वदनकमलकेन मुदमालोकयतामुदपादयत् ! कदाचिच्छुक इव कोमलै रनतिस्फुटाक्षरैरालापैः श्रुतिसुखमापादयन् स गोपिकाकरतलेषु विचचार । कदाचित्कृतजानुचंक्रमणकेलिर्वृषभइव विरचितगभीरकण्ठध्वनिरितस्ततः सभयाभिनयमपसर्पन्तीराभीरसुन्दरी रनुससार । कदाचित्स्तनपानकौतुकी मातुर्दधिमथनविघाताय स विभ्रमभ्रमितमन्दरोऽपि कलशोदधौ भ्रमन्तं करयुगेन कथमपि मन्थानमग्रहीत् । कदाचिदवलंबितजननीकरांगुलिर्द्वित्राणि पदानि निदधानस्त्रिविक्रमं चरितमनुससार । क्रमेण च ज्यायसा रौहिणेयेन क्षितितलदत्तपदेन यमुनापूरइव जह्नुदुहितृप्रवाहेण संजग्मे । स कदाचित्सकलपाशच्छेदहेतुरुलूखले नवनीतचौर्यकुपितया जनन्या दाम्ना निबध्य दृढदामनियमितोदरश्च तदा वासुकिनिबद्धमध्यस्यानुचकार मन्दरगिरेः । तदनुसलीलमुलूखलमाकर्षन् दाम्ना जातपीड इव रुदन् रोदनातिशयलोहिते रक्तोत्पलपलाशसोदरे चक्षुषी कज्जलकलिलबाष्पसलिलकलङ्कितबहिर्भागेन पाणिना मृद्नन् अङ्कणभुवि जानुचरो रिङ्खणविधिमाचचार दामोदरः ।

तत्रैव पुरा नारदामर्षेण यमलार्जुनतामुपागतयोर्मणिग्रीवनलकूबरयोः शापभङ्गाय तयोरन्तरं जगाम जलजेक्षणः । गच्छंश्च तिर्यग्गतोलूखलाकर्षणनिभात् (?) ककुभावभाङ्क्षीत् । व्रजपतिरित्थमुत्पातजातभीतिः कुलवृद्धैः सह संमन्त्र्य सकलमपि गोपवृन्दं बृन्दावनगमनाय संदिदेश । ततश्च सर्वतश्चलद्भिरारोपितस्थविरबालयोषिज्जनैराधिष्ठिताजयदधिदुग्धभाजनै र्बलीयस्तरुणबलीवर्दयुगलैरल्पप्रसारिथभिः शकटैः शकटपुरोभागपृथुलस्कन्धविन्यस्तविविधधौरेयवैवधिकैः पश्चाद्भागप्रचलद्वत्सिक्तवत्सकुलैःखुरधूलिरुतदिग्भिः कैश्चित्कलशोदधिकल्लोलधवलैः कैश्चिल्लवणोदधिलहरीमेचकैः, कैश्चन विन्ध्यधातुच्छुरितरेवातरङ्गताम्रैः, कैश्चज्जह्नुतनयोर्मिसंभिन्नकालिन्दी[1]वीचिकर्बुरैरन्यैरप्यनेक वर्णैः, गीतैरिव ऋषभानुगतैः, तारागणैरिव सरोहिणीकैः, दिव्यऋषिभिरिव कपिलानुषंगिभिररण्यैरिव फलिनीसहितैः पुरोगामिगोपालकाकारितैः अहमहमिकया धारयद्भिर्गोधनै र्धरित्रीतलं पवित्रीकुर्वन् व्रजः क्रमेण गन्तुमुपचक्रमे ।

नन्दनश्च नन्दनौ शकटमारोप्य रोहिणीयशोदाभ्यामङ्केन धार्यमाणौ परिपालयन् धन्विभिरन्वीय-

मानः प्रावर्तत प्रस्थातुम् । तदा च निजदयितानुरोधशिथिलितमन्दमन्दगमनानां वल्लवीनां पाणिपल्लवपरस्पराहतिभुवा शङ्खकङ्कणक्वणात्कारेण ससंभ्रमोत्कर्णहरिणगणाकर्णितेन शकटचक्रचीत्कृतेन प्रतोदव्यथाविहितवल्गनानां श्रमोपचितनिःश्वासफूत्कारमिश्रैरनडुहां कण्ठघण्टारवैर्धेनुकानुधावनकृतेन श्येनकूजितानुकारिणा गोपशुत्कारेण सालशिखरारूढसंभ्रान्तवनदेवतानिशमितेन शृङ्गध्वानिना सविधगिरिगुहागर्भनिर्भरोदितप्रतिश्रुत्या मिथःकलहायमानानामुक्षणामुदारकण्ठरटितेन मुहुरभ्यन्तरतर्णकालोकनवेल्लितकंधराणामन्योन्यशृङ्गसंघट्टनिनदानुगामिना च खुररवेण गवां मुखरितमखिलमपि भुवनमभवत् ।

व्रजपतिरपि व्रजन्नुपान्तपल्लीनिवासिभिर्भल्लपतिभिरुपहृतानि वन्यानि फलानि मधूनि मयूरपिञ्छानि च स्वीकुर्वन् क्रमेण नभसो मध्यमध्यासेदुषि सवितरि सकलर्तुपरिष्कृताभोगमितस्ततः प्रवृत्तकालिन्दीपूरसेकादिव बहुलश्यामलतमालकृतमौलैः परिपाकपतितफलरसपिच्छिलतलतालशालिभिः करिकर्णतालवालताण्डवतरलपर्णहिन्तालसंतानैरविरलगुलुच्छसंछन्नमातुलुङ्गसंगिभिः लवंगलतिकालिंगितललितांकोलकोमलैः प्रियङ्गुमञ्जरीपुञ्जसंचलितचञ्चरीकचारुभिर्भ्रमरीचलतानिकुञ्जखञ्जन्मिहिरमरीचिभिः खञ्जरीढमधुना (!) धूतमधूकमधुगन्धिभिर्निचुलमाचुल- (!) कुन्दनिचुलितकुन्दकरविन्दैरभिनवमाकन्दकन्दलास्वादमोदमानकलकण्ठकलालापमुखरितोपकण्ठैः ईषदुन्मिषितकुसुमाशिरीषशाखिभिरुद्भूतकेतकीसूचीसूचितचातकामोदैः आमोदमानयूथिकाशाखिशीकरासारशीतलैः, कूजितानुमितकुरवकनिगूढभ्रमरैः, फलहरणकलहकुपितकपिकुलाकुलितनालिकेरपालीभिः मुकुलालंकृतवकुलैः, कलविंककेलिसंकुलकंकेलिभिः, क्रमुककुहलिकाधूलीविसरधूसरितभूपरिसरैः, कोयष्टिकाधिष्ठितकोरकिततक्कोलयष्टिभिः, अपरिमितकुसुमपटलपाटलीपटलैः, विकटवटविटपिपिहितगगनद्राघिमभिः द्राक्षालताभवननिद्रायमाणपथिकजनैर्नन्दनैरिव नन्दनद्रुमांकुरैः, चैत्ररथशाखिनां सहोदरैरिव, वेलामहीरुहाणां बन्धुभिरिव विन्ध्यविटपिनां दायादैरिव दण्डकापादपानां निरन्तरैस्तरुभिरतिगहनम्, क्वचिल्लांगूललग्नचीत्कृतचमरीगणैरेचकभ्रमणपरिहृतकचारण्यम्, क्वचित् कलहायमानकलभदशनांकुरशंकाकरकरिदलितोज्झितकरीरशकलनीरन्ध्रम्, क्वचिद्दर्पोद्धृतक्रोडदंष्ट्रामुखोत्खातमुस्ताग्रन्थिस्थपुटसिन्धुतटम्, क्वचिद्वासरप्रौढिसंतप्तकासरगाढावगाढकासारम्, क्वचिद्पचेलिमकपित्थफलकबलनप्रभूतहिक्कभल्लूकभूरिफुत्कारभयंकरम्, क्वचिदचिरप्रसूतमहिषीजिह्वालिह्यमानतरलतर्णकाकीर्णम्, प्लवगबलमिव गवयशरभसहितम्, इन्द्रमिव हरितपत्ररथाधिष्ठितम्, रविरथमिव काञ्चनारचक्रशोभितम्, इन्दुमण्डलमिव निरन्तरामलकराचितरुचि, हिमसमयारविन्दमिव कपिशतोन्मुक्तकेसरकर्णिकारहितशोभम्, शक्रसैन्यमिवाध्यासितानेकपामरम्, वीणाप्रकाण्डमिव सप्रवालककुभम्, दशवदनानीकमिव परिणतजाम्बवदर्पिताच्छभल्लम्, धनदनगरमिव सुघटितमरतकरुचिरसालदर्शनीयसंनिवेशम्, विवेश बृन्दावनम् ।

तस्मिंश्च मनोहरोद्देशे समन्तादवस्थापितैरनोभिरारचितप्राकारमण्डलप्रकारम्, उपहृतहरितकुशपलाशपूलसंछन्नपर्णशालासहस्रम्, अचिराभ्यर्णनिबद्धतर्णकम्, उपान्तकल्पितानल्पगोष्ठम्, उत्तम्भितोदारपल्लवमयतोरणाधिष्ठितद्वारचतुष्टयम् आकलितबलिविधानम्, घोषमकारयत् ।

तत्र शैशवोचितचरितौ सुतावुपलालयन् स बन्धुवर्गेण सह सुखमुवास । प्राप्ते च सप्तमे वर्षे स बालः सप्तलोकपालकः क्रमेण वत्सपालो बभूव । प्रतिदिवसमग्रजन्मना सह निर्गत्य मत्तमयूरध्वनिमुखरितहरिति वने हरिणगणविहारहारिणीषु शाद्वलासु स्थलीषु चारयन् वत्सान् सवयोभि

राभीरदारकैः सह, कदाचित्कन्दुकव्यापारेण कांश्चिन्नियुद्धेन, कैश्चित्तपचरित विडम्बनेन, कैश्चिदुत्प्लवनेन, कैश्चित्सिन्धुसंतरणेन कैश्चिद्विहरन् क्वचित् करिकलभ इव गैरिककृताङ्गरागः संचरन् गिरिकन्दरासु, क्वचिन्मयूर इव रचित पिञ्छमालाभरणस्तरूनारोहयन्, क्वचिन्मधुकर इव कुसुमगन्धवासिततनरन्वेषयन्मधूनि, क्वचिन्मृग पतिरिव विहरणश्रान्तस्तरुतलनिकुञ्जानधिवसन् क्वचिद्वंशस्वनानान्दितानि नैचककुलानि रचयन् चचार चक्रायुधः ।

एवममुना क्रमेण नवहायनान्यनैषीत् । अथ कदाचिदुद्दण्डपुण्डरीकच्छायानिवासिनो राजहंसान् कतिचित्प्रस्थापयन्ती दिक्षु कतिचिदतिनिभृतान् विदधती स्फुरत्पुरोवातविधुतशिखान् काननेषु शिखिनः कानिचिन्निर्वापयन्ती, कतिचिदुन्मदाना तन्वती कलकलमुखमुखरितभरिता वाहिनीः कदाचिदवनिभृतां कटकेषु प्रवर्तयन्ती, कांश्चिन्निरुद्धपमार्गान्विदधाना, गर्जितगम्भीरमखरव चित्रधारिणी वरूथिनीव मदनस्य, पयोधरोत्सेधहेतुराकलिततरुणकदम्बकोत्कलिका यौवनावस्थेव विपिनश्रियः, कृतपथिकसंचारविरतिरन्धकारित हरिन्मुखनिशीथिनीव कमलाकरमिलनस्य, घनसलिलपूरपूरितसकलभूवलया हरिनिद्राप्रदायिनी संवर्तवेलेव सागरविजृम्भणस्य, प्रकटितनवमालिकाप्रसाधिकेव देवकीसूनोः प्रावृडाविरभूत् ।

प्रत्येकमखिलहरिन्मुखग्लपनकोपेन स्तनयित्नुभिः कबलितास्ततइतः स्फुरन्त्यो बहिर्दिनमणिदीधितय इव व्यद्योतन्त दिवि विद्युतः । जलनिधिसलिलेन सहगलितममलमुक्ताफलपटलमिव करकानिकरं वियति जलमुचो मुमुचुः । घनसमयाकृष्ट विद्युत्कृपाणलतिकाविदारितनिदाघदेहगलिता नव शोणितकणिका इव भुवमशोभयन्त शक्रगोप पङ्क्तयः । दिशि दिशि विकसन्ति केतकीसुमानि जलधरसमयस्य घोरघर्मविजयार्जितानि यशसामिवाङ्कुराणि बहिः शिशिरतरपुरोमारुतापातभीत इव ज्वलितवियोगज्वलनानि क्षणमपि नजहौ विरहिजनमनांसि मकरध्वजः । नीरन्ध्रनीरद निरुद्धमिहिरमहसि निमीलितहरिति जाते जगति केवलं चक्रवाकमिथुनस्य घटनविघटनाभ्यां दिन राजनीविभागमजानीत जनः ।

अथ तेषु तटिद्दण्डताण्डवोपदेशदेशिकेषु सुर कोदण्डशिल्पिषु मधुमथनस्वापनास्त्रमन्त्रेषु मकरध्वजतन्त्रपालेषु नूतनजामूतनिचुलित दिनमणिमुकुरेषु दिनहिमदीधितिच्छविषु पथिक सरणिघातकेषु चातककुलचाटुकारेषु कुड्मलित कुटजविटपिषु कन्दलितकन्दलारण्यबन्धुषु विकसित शिलीन्ध्रगन्धिषु कूलंकषसिन्धुपूरेषु लोलम्बलोल कलिकाकरम्बितकदम्बतरुषु तरुणतृणच्छन्न कच्छभागेषु निर्झरझरात्कारिशिखरिषु मदमुख शिखरिषु कुररकुलकुशलापहारिषु वारिधाराहति सुखितवनलुलायगूथेषु कुलायगतनिभृतशकुनिषु मालतीकुसुमशीधुवासितनिशीथिनीमुखेषु गिरि-गुहागृहमानजलदरवचकितकपिषु ककुभरजो राजिधूसरनभस्सु नभोमासवासरेषु कदाचिदग्रजेन हलिना विना जनार्दनो गोपालकुमारैः सह वृन्त च्युतनीपकोरकोत्प्लवमानशक्रगोपशबलासु सलिल पूरसंस्नवशैवालितास्विव शाद्वलासु स्थलीषु गोकुलानि चारयन्, क्वचिदनिलबलभ्रमितमुखर घनघरट्टघट्टनभ्रष्टतारकाक्षोदमातिकृत ? मभितः केतकीपरागवृष्टिम् अम्बरवासचूर्णवृष्टिमाशङ्कमानः, क्वचित्कालायसमेचकच्छायमेघसंछन्नं वज्रनिष्पेष पतनभिया कवचितमिव गोवर्धनमचलमवलोकयन्, क्वचित्पुनरपि विमुक्तमुदकमादातुमवनीतलकृता-वतारमिव नववारिवाहनिभमिभयूथमीक्षमाणः क्वचित्पाकविशिष्टकेसराग्राणां केतकीकुसुमानां मन्तर्निविष्टमूर्धभिः अलिकुलैर्निर्विष्टशेषम् आमोद मामुकुलितनयनम् आजिघ्रद्भिरभि रनाकर्णितासु मत्तमयूरकेकासु दत्तकर्णः, क्वचिदभ्यर्णवन-देवताकर्णकार्मणमन्त्रेण मृदुना वेणुनादेन मृगबृन्दान्यानन्दयन् वृन्दावनभुवि विजहार ।

तत्रचैकत्र सहचरैरननुगतः पुरःप्रवहन्ती मदावदहनक्लेशेपि दग्धकूलपादपाम् अकठोरातापापि जलचरविमुक्तप्रजलां कलिन्दजां ददर्श । दृष्ट्वा च किमिदमिति विस्मयस्तिमितचक्षुषः पुरस्तादस्य सपदि स्रोतसस्तस्मादुत्थाय विकचातसीकुसुमनिभया शरीरछायया नवघनसंछन्नगगनमातन्वती तिमिरनिचयखचितानीव दिङ्मुखानि रचयन्ती, नीलोत्पलमयमिव मेदिनीवलयमाकलयन्ती तमालमयानीव तटतरूनुविदधती अञ्जनपर्वतमयमिव गिरिचक्रं कुर्वती, नवफेनपटलधवलं दुकूलद्वयमुद्वहन्ती, पद्ममयीव पादयोर्मृणालमयीवोरुयुगले, पुलिनमयीव नितम्बभूमौ, आवर्तमयीव नाभिमुद्रायाम् चक्रवाकमयीव कुचयोः तरङ्गमयीव बाह्वोः, उत्पलमयीव दृशोः, शैवालमयीव केशहस्ते, हंसमयीव गतौ, दुहिता भूभृतः कलिन्दस्य सवेदनेव परिम्लानवदनारविन्दा मन्दमागत्य मन्दाकिनीजन्मभूमिसंदर्शनकुतुकादिव पपात पादाम्बुजे ।

उत्थाय च धर्माभितसकलहंसरवगद्गदया गिरा कृताञ्जलिरवादीत् । देव देवकीनन्दननन्दगोपनयनानन्दसिन्धुचन्द्रोदय ! दयानिधे ! निधेहि मयि दृष्टिम् । दुष्टः कश्चन कालियो नाम विषधरः कमपि ह्रदगर्भमधिवसन्नामयइव प्रवृद्धिमापन्नः संतापमधिकमधिकमापादयति । तदेतत्प्रशमनक्षणं विभजतु ! भवानिति । मधुरिपुरपि करुणापूरतरङ्गताडनतरलेरपाङ्गैर्विकसितासितसरसिजदलशबलामिव तस्यास्तनुमादधानः सस्मितमिदं जगाद । अयि! शमन भगिनि! पश्य तावदन्तः प्रविश्य संप्रति ह्रदादस्मात्कालोलितांसः कलभ इव मृणालमुद्धृत्य कालियं मर्दयामिति तां व्यसृजत् । तिरोहितायां च तस्यां रोहिणीसुतावरजः कमपि रोधसि प्ररूढमनिलचटुलकिसलयैरग्रविटपैराह्वयन्तमिव आरोढुमात्मानमाम्नायमिव शाखाशतकराम्बितं कदम्बतरुमारुरोह । आरूढे च तस्मिन् स पादपः सपुलकइव मुकुलैः सहर्षबाष्प इव दलपुटगलितैः जलबिन्दुभिः सानन्दनृत्तइव चलितोच्चावितैः पटलेन तत्क्षणं ददृशे ।

यदुपतिबृंढस्तु दृढनिबद्धपरिकरः पृष्ठप्रेङ्खित वेणुरास्फोट्य बाहुमण्डलमारचय्य सिंहनादमाकुञ्चिताङ्घ्रिद्वयकम्पमानकदम्बतरुशाखः किञ्चिदानमितपूर्वकायः कालियोत्पातपिशुनकालमेघइव दूरमुत्प्लुत्य महति ह्रदे सरभसं न्यपतत् । तस्माच्च निजभुजतुलितगिरिणा तेन संक्षोभ्यमाणपयसः कालकूट इव सागरात कालिन्दीसलिलवासवासनयेव कालिमानमुद्वहन्नुरगनगरार्गलादण्डदीर्घेण दिगन्तवेतण्डशुण्डानुकारिणा दण्डधरबाहुसुहृदा तत्कालोपभुक्तभुजङ्गकन्यकाकुचकुम्भरजःकषायितोदरेण धवलबिन्दुसंतानशबलपृष्ठभागेन महता भोगेन भाययन् गृहीतमायूरछत्रमण्डलाकृतिभिः उन्नमस्तककोपशबर्काशिखानुकारिमणिमरीचिदुर्निरीक्षैः उन्मज्जनरभसलग्नजरठबिसभङ्गशङ्काकारिदंष्ट्राङ्कुरभयंकरैः दुर्विषहविषाग्निधूमपल्लवोपमानजिह्वावलयलिह्यमानसृक्कपर्यन्तैः परिणतकुञ्जाफलारुणेक्षणावलिभिः फणाफलकैरुदगादुरगाधिपः

Kalidasasmriti.

The numerous legends about Kalidasa current among the Scholar pandits like Bhojaprabandha have greatly obscured our perspective of the character of Kalidasa the man. For instance the episode about the public woman using Kalidasa to fill up the verse set up by Bhoja and murdering him to secure the prize for herself offered by the king hardly redounds to the glory of the poet. It is no wonder that Kalidasa is to this very day looked at askance in the same way as Byron is among the great poets of England. Much has been said in different journals by different authors on different occasions to vindicate the position of Kalidasa. I would refer the reader to the article, 'कालिदासीयं दर्शनं' which appeared in the Journal of Oriental Research, Madras for the year 1927 & 1928.

Any casual reader of Raghuvamsa and Kumarasambhava would come across passages the like of which could be met with only in Upanisads and Bhagavadgita. The following instances would be sufficient to prove his philosophic conception.

'रसान्तराण्येकरसं यथा दिव्यं पयोऽश्नुते ।
देशे देशे गुणेष्वेवमवस्थास्त्वमविक्रियः ॥

and the subsequent verses in Raghuvamsa, नमस्त्रिमूर्तये etc., from Kumarasambhava.

Many lay students of Kalidasa's works might be inclined in search of such verses of high philosophical value to brush aside Meghaduta as mere fiction. To refer to Meghaduta in philosophical and moral discourses would be considered sacrilegious, as it is believed that Meghaduta describes love natural and illicit and nothing else. It may be difficult to believe that this work is relied on by philosophers. But that is what happened. It is this fact which I shall set in this paper.

Amalananda the author of Kalpataru who is supposed to have lived about the middle of the thirteenth century, commenting on Bhamati which is in turn a commentary on Sri Sankarabhasya, with reference to the Sutra कृतात्यये अनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च, 3—1—8, quotes from Meghaduta in explaining the word Smrti in the Sutra—दृष्टभ्यागमूला लौकिकी कालिदासादि स्मृतिरित्यर्थः and further says—

वेदंगीतां मुक्तशकलैः स्वर्गिणां भूमिभागे
भोगप्राप्तिं कथयति पुरीं वर्णयन् कालिदासः।
स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां
शेषैः पुण्यैः हृतमिव दिवः कान्तिमत्खण्डमेकम्॥

It is not possible to suppose that Sri Sankaracarya himself had this particular verse in view, since he quotes other passages from Sruti and Smrti to elucidate the word 'दृष्टस्मृतिभ्याम्'. It may be hazarded that Vacaspatimisra had this particular verse in view, since he does not explain the word Smrti by any particular example and in justice to the reputation of Amalananda as a faithful commentator one would have to take it that the interpretation of Amalananda has the sanction of the author of the text.

The two commentators on Kalpataru Appayyadiksita and Lakshiminarasimha are one with Amalananda in treating Meghaduta not merely as a piece of imaginative art but of high philosophic importance. Lakshminarsimha reads in place of कालिदासादिस्मृतिः as it is found in the Nirnayasagara edition कालिदासस्मृतिः and says 'कालिदास स्मृत्यभिप्राय कथनेन तदनुगुणं पूर्वार्धं रचयन्नेव तामुदाहरति-वेदैर्गीतेत्यादिना.

The word अनुशय in the कृतात्यये...Sutra means "the result or consequence of good or bad deeds which very closely cling to them and make the soul enter other bodies after enjoying temporary freedom from recurring birth." The substance of the term अनुशय is contained in Kalidasa's verse शेषैः पुण्यैः in Meghaduta. Because Amalananda quotes Kalidasian verse in his commentary on Badarayana Sutra he had great regard for Kalidasa's bent of philosophical mind and this goes to prove that Meghaduta may also be looked upon as Smrti instead of considering it as a work of imaginary art.

P. V. V. Sarma.

Reviews of Books and Periodicals.

RATNESVARAPRASADANAM. A Sanskrit Drama by Gururamakavi. Published by the Balamanorama Press, Mylapore, Madras. Price Re. 1-2-0.—One reads with great pleasure and much profit the above original Sanskrit production.

"कालस्य च रविचन्द्रौ काव्यस्य च कालिदास
भवभूती ।
कर्तारो ग्रहताराः कवयः केवा न सन्ति तद्गतानु
गताः ॥"

P. 4 Verse 8.

With these suggestive remarks of the poet himself it would be proper to make known the Devanagari edition of Gururamakavi's Ratnesvaraprasadanam, a drama in five acts, with its brief notes at the end, placed before the public now in a neat and handsome form by the proprietor, Balamanorama Press, Mylapore, Madras.

The drama deals with the topic of wedding of the hero Ratnacuda and Ratnavali, preluded by a vivid dream of the occasion on the part of heroine which came true eventually.

(स्वप्नकान्त P. 2 V. 4.)

The poet has been happy in the choice of his expressions and in the choice of his subject. The Poem abounds in single lines and passages full of noble and lofty sentiments and reflections on life. As a fine and finished specimen of Nataka type of dramatic composition, it is interestingly free from the features that contribute to heaviness and dulness rendering a play unstagable, like certain well-known plays 'Anargharaghava', 'Bhavanapurushottama' etc.

From the point of view of Literary merit a careful study of Ratnesvaraprasadana leads us to consider it typical of the drama in which Sringara Rasa is a ruling feature. This is best illustrated by Nandi. P. 1. V. 1.

"शंभोस्तत्प्रथमं विहारभवनं संप्रापिताया रहः
स्तम्भोपान्तनिगूढसास्मितसखीनेत्राम्बुजैरार्चिता ।
चूडाचन्द्रसुलक्षिता मणिमये दीपेऽपि हस्तावृते
देव्याः प्रेमभयत्रपाशबलिता मुग्धास्थितिः पातु वः ।
अङ्कोपलालितगुहौ समकालमेव
प्राञ्चौ प्रपञ्चपितरौ परिशीलयामः ।
यद्गात्रभागयुगसीवनसूत्रशेष-
सौन्दर्यमावहति मूर्धनि मुग्धचन्द्रः ॥

P. 1 V. 2.

Gururamakavi's poetry rises to a high level. Vaidarbhi with prasada and madhurya (clearness and sweetness of style) distinctively marks his poetical talents, as could be easily judged by a reference to some verses in this play which will not be out of place here to briefly quote.

क्रीडत्कोकिलदष्टचूतलतिकाबालप्रवालाधरं
पालीभोगसुगन्धिमन्दपवनस्पर्शोच्छलन्मल्लिकम् ।
एतन्नूतनयूथिकानुसरणप्रेमान्धपुष्पंधयं
वासन्तीबकुलाभिसारभवनं केलीवनं वर्तते ॥

P. 10 V. 24.

अप्रासन्न्यमुदारतेति मृदुतत्यप्रौढसंदर्भतां
ग्राम्यार्थग्रथनं रसा इति कतिं स्वाङ्केऽप्युपस्कुर्वते
तेभ्योऽमी विभिमः समासु विभूमो ब्रह्मानुभूतिं परां
स्वादंस्वादमजस्त्रमस्य कवितां स्वाद्वीरस
ह्रीपिनीम् ॥

P. 4 V. 9.

He makes a mention of his grammatical scholarship both in Sanskrit and Prakrit throughout the whole play. The brilliant pen pictures which enrich Sri Nilakanta Dikshita's works are not, to the same extent, found in this work; but the author's erudition, ingenuity and mastery of Sanskrit poetry and prose are here displayed at their best. Verse 67.25 show the author's skill in the treatment of rhymes and verbal display.

Lastly, the onerous task of editing the present publication was undertaken by Vidyasagar Vidyavacaspati Sri P. P. S. Sastri M. A., whose selfless work in the cause of Sanskrit literature is well-known. The brief notes appended at the end will be a great help in elucidating the ideas contained in Gururama's verses. I fervently hope that students of Sanskrit literature will not fail to reap the joy and benefit which they are sure to derive by this rare publication.

(R. R.)

DAMARUKAM. A Sanskrit farce by Pandita Ghanasyama. Edited by Vidya Sagara, Vidyavacaspati. P. P. Subramania Sastri, B. A., (Oxon) M. A., Madras. Published by Sankaragurukulam, Srirangam. Price Re. 0-8-0.—Among the poets of the 18th centuary Pandita Ghanasyama singled out himself for his power of imagination and versatality. That there was something unique and original in his constitution is best illustrated by the quaintness of his novel title. डमरुक a peculiar kind of drum producing ten different sounds begins with his life in the Maharatta court of Tanjore portraying the vices and vanities the pride and prejudice of court life, ends in a prayerful mood with a hand uplifted to God almighty.

विहिंसा निद्राशाभरपिशुनता विभ्रान्तिजना:
स्वकीय प्रादेश प्रमित जठरापूरणकृते ।
अपास्येदं सर्वं परमपद लाभाय नाहिको-
ऽप्यसारे संसारे शरणयति कंसारि चरणम् ॥

Independent in thought and language, keen in observation, unsparing in criticism, not devoid of native humour, and a vast vocabulary Ghanasyama had everything to commend himself as a poet of high order. Mr. P. P. S. Sastri deserves thanks from every Sanskrit-loving person and institution for editing this refreshing work. *P. V. V.*

BULLETIN OF THE DECCAN COLLEGE POST-GRADUATE AND RESEARCH INSTITUTE. Published four times in the year in the months of March. June, September & December. Annual Subscription Rs. 12. —The Bulletin is the official publication of the Deccan College Post-graduate and Research Institute. The Volume under review contains two numbers of the Bulletin (Vol. II Nos. 1 and 2). All the articles appearing in this Volume are the result of deep and thoughtful study and have a high research value. In this Volume Prof. I. J. S. Taraporevala gives in brief the past history of the Deccan College and its high tradition; its growth and development from the old Poona Sanskrit College and the galaxy of eminent and talented Professors who occupied the Sanskrit chair in that College. The article on 'Kinship Terminology and usages of the Maratha Country' by Mrs. Irawati Karve M. A., Ph. D., affords interesting study especially to Maratti knowing public. We had occasions to read two more articles of the writer on "Kinship Terminology and Kinship usuages and family organisation in Rg Veda and Atharva Veda

contributed to the pages of the Annals of the B. O. R. Institute, Poona. The great Vedic scholar Dr V. M. Apte has written on the early stages and later development of the four-fold division of caste in Rg.—Vedic age with copious references from the text. The article on, Studies in Nagarjunakonda sculptures with illustrations by A. V. Naik gives an impetus to study on the subject for a thorough knowledge of civilisation in ancient India. Prof. P. K. Narayana Pillai's article on the cultural and social conditions as reflected in the similes of Dawn-hymns furnishes a happy glimpse of a happy married life, the place of woman in society, the importance of cattle and the knowledge of shipping in Vedic age. "Some important personalities of Baghdad," "The Srauta counter-part of Godana ceremony," "Gupta inscriptions and the Puranic tradition" (with its supplement giving the tables comparing Gupta inscriptions and Puranic traditions) "Nagaur A Forgotten Empire," 'Contributions on the study of Indo-European Accent,' and 'Survival of the Fittest' are some of the other important articles appearing in this Volume. The Bulletin is a welcome addition to the list of journals of Oriental Research and we are sure that all libraries and learned societies will be hugely benefitted by subscribing to this valuable bulletin. V. S.

THE JOURNAL OF THE LITERARY COMMITTEE OF THE L. E. ASSOCIATION. DHARWAR. An Anglo-Kannada Quarterly. Annual Subscription Rs. 3-8-0. — We have received the inaugural number of the above journal for review. It is a bilingual quarterly journal of the Lingayat Association of Dharwar devoted to the propagation of Veerasaiva Philosophy. Issued on Basava Jayanthi Day, almost all the articles in the number relate to SriBasava and his philosophy, and a study of the several articles gives a comprehensive idea of Sri Basava and his mission in life. The article on Basava and Manikka Vasagar by Prof. K. R. Srinivasa Iyengar is an interesting comparative study of the two great philosophers. There is a summary in English of Kannada articles appearing in the Kannada section of the journal for the benefit of those who do not know the Kannada language. It is edited by a brilliant editorial staff who have published some works relating to Veerasaiva Philosophy. The journal is a useful publication to students of Comparative Religion and Philosophy in general and to those of Veerasaiva philosophy in particular.

V. S.

THE PARASAKTHI. Volume VII. No. II. February 1941.— This is a monthly journal devoted to a discussion of topics of general interest. It is edited by Sri Rajarshi Balasanyasi of Himalayas and the annual subscription is Rs. 2 only. Issued from Sri Parasakthi Ashram, Bangalore, the journal is a useful medium for discussing problems relating to Indian States and it contains brief notes on the administration of several Indian States. The Editor's translations in English of classical works in different languages are a regular feature of this journal and they are very useful for those who are ignorant of the language in question. In the number under review we have Sri Rao Bahadur R. Krishna Row Bhonsle's second article on Medicine and Astrology and a brief life sketch of the journalist the late Mr. S. Ranga Iyer. We wish the journal a long and prosperous career.

V. S.

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English Books.

1 At the touch of the Philosopher's stone
2 The story of Mira Bai
3 Songs from Bhartrhari
4 Mind—Its mysteries and control
5 The Divine Message
6 Our Present day Education
7 Way to God-Realization

List of Books presented to the library by the Government of His Highness The Maharajah Gaekwad of Baroda.

1. Apabhramsakavyatrayi
2. Sadhanamala Vol. II
3. Nyayapravesa Part—II
4. Advayavajrasamgraha
5. Kalpadrukosa Vol. I
6. Mirat-i-Ahmadi Supplement
7. Two Vajrayana works.
8. Bhavaprakasana.
9. Ramacarita
10. Nanjarajayasobhusana
11. Natyadarpana Vol I
12. Pre-Dinnaga Buddhist Texts on Logic from chinese sources
13. Mirat-i-Ahmadi Supplement
14. Trisastisalakapurusacarita
15. Dandaviveka
16. Tathagataguhyaka or Guhyasamaja
17. Jayakhyasamhita
18. Kavylamkarasarasangraha
19. Paranada Sutra
20. Ahsan-ut-Tawarikh
21. Padmananda Mahakvya
22. Sabdaratnasamanvaya Kosa
23. Kalpadrukosa Vol. II
24. Saktisangama Tantra
25. Prajna Paramitas
26. Tarikh-i-Mubarakhshahi
27. Siddhantabindu
28. Istasiddhi
29. Sabara - Bhasya (Translated into English) Vol. I
30. Sanskrit Texts from Bali
31. Natyasastra vol. II
32. Ahsan-ut-Tawarikh Vol. II
33. Sabara Bhasya (Translated into English) Vol. II
34. Narayana Sataka
35. Rajadharma Kaustubha.
36. Sabara Bhasya (Translated) Vol. III
37. Portuguese Vocables in Asiatic Languages.
38 Nayakaratna
39. A Descriptive Catalogue of Mss. in the Jain Bhandars at Pattan. Vol. I
40. Trisastisalakapurusa carita Vol. II
41. Ganita Tilaka
42. The Foreign Vocabulary of the Quran.
43. Tattvasangraha Vol. I
44. Hamsavilasa
45. Suktimuktavali
46. Tattvasangraha Vol. II
47. Manasollasa Vol. II

Some opinions on the Journal.

1. The Librarian, India Office Library, London, writes:—

In thanking you for your kindness in sending me the first number of the new Journal of the Tanjore Sarasvathi Mahal Library received to day, I take the opportunity of congratulating you on the appearance of your interesting periodical. The series of descriptive catalogues of which The Tanjore Library has already published so many volumes is making the contents of your library widely known, and I have read with interest the history given in your Editorial of the steps by which the collection has been saved from dispersal and established as a public library. The new periodical should serve as a useful medium for discussions supplement to the descriptive catalogues.

2. A. S. P. Ayyar Esq., M. A. I. C. S, F. R. S. L. Bar-at-law District and Sessions Judge, East Tanjore writes:—

...............The contents are varied and interesting.

3. Sahityavidyadhara Sahityavachaspati Dr. M. Krishnamachariar M. A. M. L. PH. D. M. R. A. S. District and Sessions Judge (Retd.) writes:—

................It is very nice idea and reflects credit on the Administrative Committee which has chosen you as the Honorary Secretary.....................
There is much that is valuable in your library that has to be studied by a good scholar and expounded through a regular organ as the one you have thought of. I hope it will meet with the patronage it deserves.

4. J. B. Chaudhuri Esq., Ph. D., Professor of Sanskrit, City College, Calcutta writes:—

....I am sure this journal will help the Sanskritic world much and I shall indeed be glad to send you my article for publication at my earliest convenience.

5. The "Mail," Madras, dated 22nd October 1939.

The first number of the Journal of the Saraswathi Mahal Library, Tanjore has been published. Edited by Mr. S. Gopalan, Secretary, the journal is published with the permission of the administrative Committee of the Library and is to be issued thrice a year. It is devoted mainly to the study of the important books and Mss. in the Saraswathi Mahal Library housed in the ancient palace at Tanjore and the work promises to be of much value in the interpretation of South Indian culture and the reconstruction of South Indian History as the library contains many important treatises and records collected since the end of the 16th century. The current